



Review Article

THE ROLE OF SIRAA VYADHANA IN TREATING GRIDHRASI**S.Kamalakar Puripanda^{1*}, Renuka M², SM.Vaidya³, Chetan.M³**

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KEYWORDS: *Prakupita Dosa Nirharana, Sroto Shodhana, Gridhrasi, Siraa Vyadhana.*

ABSTRACT

The disease *Gridhrasi* is commonly seen in society as a prominent problem; in this condition patient will be incapable to do daily routine work. Symptoms initially affect *Sphik* as well as posterior aspect of *Kati* and then gradually radiates to posterior aspects of *Uru, Janu, Jangha* and *Pada*. In the *Chikitsa Sutra* of *Gridhrasi Acharya Charaka, Sushruta, Vagbhata, Yogratnakara* and *Bhela* have mentioned *Siraa Vyadhana* why because *Siraa Vyadhana* removes *Avarana* as well as vitiated *Doshas* through *Raktha* and it also helps in decrease the pain. *Dushya (Rakthadhi)* should be treated and in turn *Dosha (Vaataadhi)* can be brought to normalcy. In *Saakhanusari* (Chronic) condition *Siraa Vyadhana* is very effective. In present era quick pain relief is of prime importance to resume normal activities. Hence *Siraa Vyadhana* is considered as instant reliever of pain. The main aim of the *Siraa Vyadhana* is *Prakupita Dosa Nirharana* and *Sroto Shodhana*. Present paper highlights the concept and effect of *Siraa Vyadhana* in *Gridhrasi*.

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INTRODUCTION

'*Gridhrasi*' is described as one among the '*Vata Nanatmaja Vyadhi*'. Concept of *Gridhrasi* is known by two ways viz. *Margavarodhajanya (Vaata-Kaphaja)* and *Dhatukshayajanya (Vaataja)*. In *Gridhrasi* intense shooting pain characteristically radiates from *Sphik* to *Pada*. *Siraa Vyadhana* is accepted as half of the therapeutic measure in *Shalya Tantra* like *Basti* in *Kayachikitsa*².

Gridhrasi Samprapti

By the intake of *Vata* and *Kapha Prakopaka Nidana* causes *Agni Vaishamyā*, the *Ahara* which is consumed undergoes improper digestion further leading to *Ama* then *Uttrottara Dhatwagni Mandhya* occurs and it effects the *Uttrottara Dhatu Poshana*. The Vitiated *Dosha* gets *Stanasmashraya* in *Rasa, Rakta, Kandara, Mamsa, Snayu*. In other cases when *Nidana* is consumed and *Kupita Dosha* moves to the stage of *Stana Samshraya*, where there is *Khavaigunya* the vitiated *Vata* gets *Aavruta* by *Kapha* or *Pitta* leading to *Sthanika Dushti* and causes pain. Main *Lakshana* of *Gridhrasi* is pain radiating from *Sphik* towards *Kati, Prusta, Uru, Janu, Jangha* and *Pada*^{3,4,5}.

Samprapti Ghatakas

- *Dosha – Vata and Kapha*
- *Dushya – Rasa, Rakta, Mamsa, Sira, Kandara, Snayu*
- *Srotas – Rasavaha, Raktavaha, Mamsavaha*
- *Srotodushti – Sanga, Margavarodha*
- *Agni – Jatharagni and Dhatwagni*

Dhatuposhana

Ahara consumed is acted upon by *Jatharagni* gets transformed to *Saara* and *Kitta Bhaga*. The *Saara Bhaga* is further acted by *Rasa Dhatwagni* forming three parts namely *Sthulamsha, Sukshmamsha* and *Malamsha*. The *Sthulamsha* gets converted into *Sthayee Rasa Dhatu, Sukshmasha* to *Upadhatu (Stanya)* and next *Dhatu (Raktha)*, *Malamsha* into *Kapha*. This process continues and *Dhatwagni* acts on to form respective *Dhatu, Upadhatu* and *Mala*. If any disturbance is present in *Dhatwagni* then it in turn effects on *Purva, Para Dhatu* and *Dhatu Poshana Nyaya* get hampered⁶. The following chart clarifies this aspect.

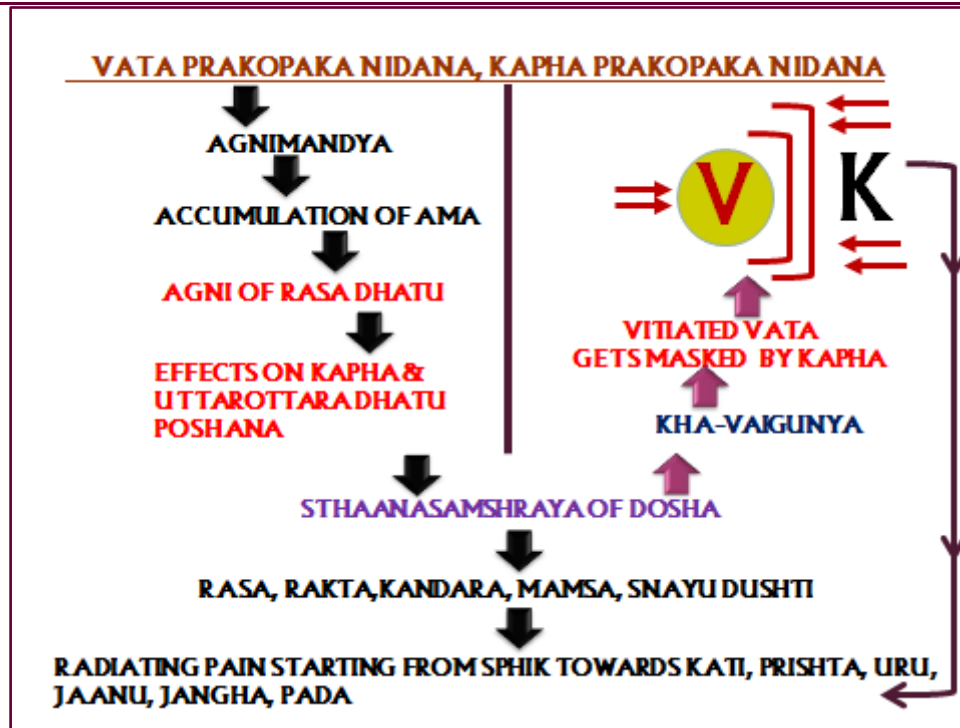


Figure 1: Gridhrasi Samprapti

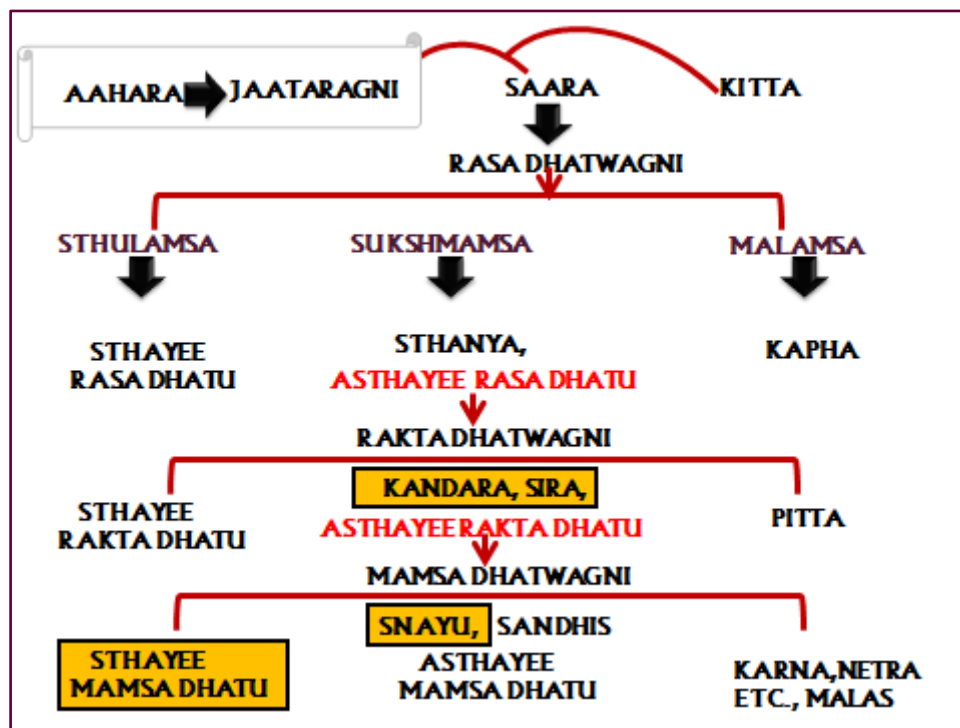


Figure 2: Dhatu Poshana

Probable mode of action of Siraa vyadhana

Reason 1

Kandara, Snayu are Upadhatu of Raktha and Mamsa Dhaatu respectively. In Gridhrasi Roga both Kandara and Snayu gets afflicted by Kupita Dosha⁷. Hence Siraa Vyadhana may act on the Kandara, Snayu involved in Gridhrasi and improve the quality of Rakta and thereby act on Kandara, making Shuddhata of

Uttarottara Dhatus and Upadhatu viz. Mamsa and Snayu generated during Dhatu Poshana Krama.

Reason 2

As Dalhana states after the manifestation of Disease (Dosha-Dushya Samurchana), Dushya should be treated and in turn Dosha can be brought to normalcy. Hence Siraa Vyadhana which has direct action on Raktha Dhatu may help in Gridhrasi in relieving pain⁸.

Reason 3

When the disease does not get subsided by administration of *Seetha – Ushna, Snigdha- Ruksha* etc., appropriate therapies which are indicated for the disease, then it should be diagnosed as *Shakhanusari*. The term *Sakha* literally means periphery, in *Ayurvedic* parlance it is known as the peripheral tissue like *Rasa, Raktha* etc. It is obvious that this condition is caused by the vitiation of *Raktha*. So *Siraa Vyadhana* is prescribed for its treatment⁹.

Reason 4

Acharya Sushruta clearly explains in Sutra Sthana that, the symptoms of *Samyak Siraa Vyadhana* are *Laghavam* and *Vedana Shanti*. So *Siraa Vyadhana* can be used in pain predominant conditions¹⁰.

DISCUSSION

On OPD basis 6 patients of *Gridhrasi* having acute pain were selected in SDMCAH, Hassan. Without any *Poorva Karma Siraa Vyadhana* done at *Antara*

Kandara Gulpha till *Samyak Sravita Lakshanas* are observed. 80ml was the average *Rakta Visravana* in each patient. It was found that there is appreciate pain relief in the symptoms of *Gridhrasi* after *Siraa Vyadhana*. This procedure is very effective, simple, cheap and safe for the patient having *Gridhrasi*.

The Site of *Siraa Vyadhana* is mainly '*Antarakandar agulpha*' of affected leg. *Ashtanga Sangraha* and *Hridaya* have also advised the site of *Siraa Vyadhana* as four *Angula* above and below the *Janu*. By this procedure, vitiated *Dosha* can be directly eliminated out of the body through *Rakta*, it also removes the *Avarana* and *Anuloma Gati* of vitiated *Vata* is evident. By this *Dosha Nirharana* can be done. *Siraa Vyadhana* may also improve the quality of *Rakta*, it acts on *Kandara, Sira, Mamsa* and *Snayu* therefore corrects the *Dhatu Nirmana Krama* (*Sroto Shodhan*) and cures the *Vatika* symptoms along with symptoms produced by *Kapha Dosha*. The following chart clarifies this aspect.

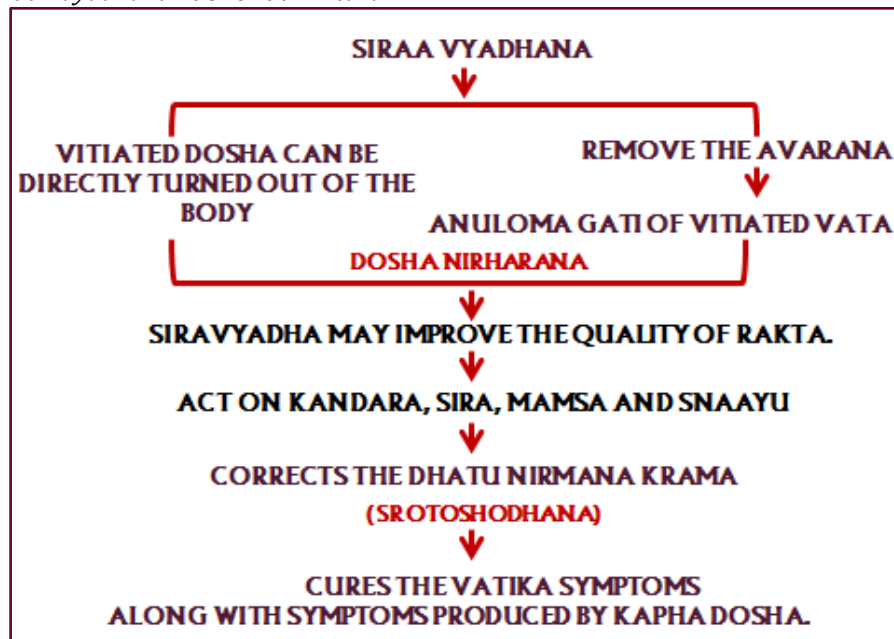


Figure 2. *Siraa vyadhana – Gridhrashi Samprapti Vighatana*

CONCLUSION

Siraa Vyadhana corrects the *Samprapti* of *Gridhrasi* by *Dosha Nirharana* and *Sroto Shodhana* action. *Siraa Vyadhana* helps to remove the *Avarana*, corrects the *Dhatu Nirmana Prakriya*, improves the quality of *Rakta* and thereby act on *Kandara, Mamsa* and *Snaayu*. *Siraa Vyadhana* can be used in pain predominant diseases. *Dushya* should be treated and in turn *Dosha* can be brought to normalcy. In *Saakhanusari* condition *Siraa Vyadhana* is one of the beneficial treatment modality. *Siraa Vyadhana* gives relief spontaneously in the cardinal symptoms like *Vedhana* of *Gridhrasi*.

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